

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## AMERICAN BIBLE SOCIETY.

### FOURTH ANNIVERSARY.

A motion of thanks to the Board of Managers was offered by the Rev Dr. Baldwin, of the Baptist Church, of Boston, Massachusetts, who prefaced it as follows :

Mr. PRESIDENT,

I rise, Sir, for the purpose of proposing a vote of thanks to the Managers of this Society, for the very able and enlightened manner in which they have discharged the duties assigned them during the past year.

I confess, Sir, in this attempt, I feel a solemn awe upon my spirits. The presence of so many venerable personages as I perceive around me, especially when associated with the grand object for which they are united, of giving the *word of life* to thousands of our fellow beings, excites feelings in my breast, not wholly unlike those experienced by the young patriarch, when journeying through the wilderness of Padanaram.

The return of this joyful Anniversary brings with it a train of pleasing reflections, peculiarly calculated to awaken in the mind the most ardent desire for the spread of divine knowledge.

It may not, however, be wholly unprofitable to reflect a few moments on the past and present condition of mankind. In viewing the moral state of the world, an ancient prophet was led to exclaim, "darkness has covered the earth, and gross darkness the people." Where the light of divine revelation has never shed its cheering beams, this darkness still remains undiminished. The lapse of ages has made no improvement in the moral condition of man. Multitudes of beings, like ourselves, destined for immortality, are still sitting in darkness and in the region of the shadow of death. But shall this dreary night be perpetual? Shall no ray of light ever cheer and soften the dismal gloom? Must man still grope his way without knowing whither he is

bound? No, blessed be God, the world shall yet be enlightened, the prophecy of Daniel shall receive its full accomplishment, when "many shall run to and fro, and knowledge shall be increased."

Do not the signs of the times, Sir, indicate, that this prophecy is now fulfilling? Has there ever been a day since the dawn of Christianity, when such glorious efforts were making for the spread of divine knowledge?

The ministers first employed in publishing the doctrine of the cross were specially endued with the gifts of the Holy Spirit, by which they were enabled to confirm their doctrine by miracles. But beyond the limits of their personal operations, they had no means of spreading the knowledge of the sacred Scriptures without copying them by hand. This process must have been necessarily slow and expensive. Hence we learn, from the history of those times, that for a single copy of the Bible, tolerably written on vellum, people were wont to pay from four to five hundred crowns! How few could possess a Bible at such a price! But in the year 1440, as is generally supposed, the art of printing was invented. By whom, and where, is not fully decided. Seven cities of Greece contended for the birth of Homer. In like manner, Mentz, Hærlém, and Strasburg, three cities of Germany, contended for the honour of being the birth place of this interesting invention.

But, Sir, that Homer was born somewhere, that he lived, that he wrote, and that his writings still live to enrich the literary cabinet, are facts disputed by none. So, whether either Guttemburgh, Faust, Mentel, or Kosler, were the inventors of this wonderful art, is of little moment to us. But the art itself is one of the most important discoveries with which the world has ever been blessed. By means of this, the greatest facility has been given to the spread of divine knowl-

edge. It is thought that the Bible was the first book ever impressed on moveable types.

A single copy of this rude impression was sold in France for sixty crowns! Now, a much fairer impression can be procured for less than one. What an interesting contrast! What blessings attend the day in which we live!

You will permit me, venerable Sir, to mention one other discovery, which has contributed little less to the spread of Christian knowledge than the one just noticed. I refer to the discovery of the Magnet, and the invention of the Mariner's compass. Whether this invention is to be ascribed to the *Chinese*, or to *Goia* of Naples, does not concern us. But we feel bound to acknowledge the goodness of God in directing the inventive powers of man to make the interesting discovery. But for this invention, this western continent had remained unknown to the civilized world. It would have continued, to the present time, the exclusive abode of savage men and beasts. But for this, the Bible had never visited these "goings down of the sun." No Christian temple had ever lifted its lofty spire, nor the "church going-bell" been heard in this land of pagan darkness. How much, Sir, we are indebted to this interesting discovery for that vast increase of Divine knowledge in these latter days!

Before the discovery, when the mariner lost sight of land, he directed his course in the best manner he could, by observing the heavenly bodies. But it often happened, as with Paul when crossing the Adriatic, that if neither sun nor stars appeared for many days, he was driven up and down without knowing whither he went. But directed by this wonderful instrument, the mariner fearlessly leaves his native shores, and directs his course across the pathless ocean; and after having lost sight of the land for several months, he makes his destined port on the opposite side of the globe! By this means the Bible has travelled from land to land; and shall continue to travel until every nation and clime shall be visited and blessed with the Word of Life.

The Christian world appears, Sir, to be awake in some good degree to these important advantages. She is now improving them in spreading the sacred Scriptures, in their different languages, among all the nations of the earth.

What prodigies have been effected by the British and Foreign Bible Society! I mention, Sir, this Parent Institution, this wonder of modern times, with the profoundest respect. I nevertheless, Sir, cherish the hope, that in her *means* and *efforts* the American Bible Society will be second at least to no other on earth.

We most devoutly hope the time is not far distant, when, what the enraptured Psalmist said of the heavens, may be said of the Holy Scriptures. "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

Do we esteem the Bible, Sir, as "Heaven's best gift to man?" Then how can we better manifest our love to the Redeemer's cause, and to the souls of men, than by placing this precious treasure in their hands? Without this, all before us is total darkness. Give up the Bible, and the cheering prospect of immortality is extinguished in a moment! Reject the Bible, and we find ourselves at once in the midst of a fathomless ocean clinging to the wreck of our former hopes, but without either chart or compass!

I acknowledge, Sir, I see myself a sinner in the sight of Heaven. I am hence led to ask, with trembling solicitude, *How can men be just with God?* I pause for an answer. Reason furnishes none that satisfies my mind. Heavens oracles are silent. I consult the *Veda* and the *Shasters* of *Bramah*. They direct me to wash in the *Ganges*. I wash, but find no relief!

"The leprosy lies deep within."

But, Sir, I opened that blessed book of God. "*The blood of Jesus Christ, his Son, cleanseth from all sin.*" I embrace the precious truth, and my heart is at rest. I am instantly filled with gratitude to him who has power on earth to forgive sins.



Do we then, Sir, indeed believe, that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life? Do we believe what we profess, that *there is salvation in no other*? That *there is none other name under Heaven given among men, whereby we must be saved*? If so, we shall not slacken our efforts until the whole earth shall be filled with the knowledge of the Lord, as the waters cover the seas.

With an earnest desire to promote this important object, you will permit me, Sir, to move the following resolution:

*Resolved*, That the thanks of this meeting be given to the Board of Managers for their persevering attention to the business of this Society.

The Rev. Mr. McEwen, of New-London, Connecticut, on seconding the motion, spoke as follows:

Permit me, Sir, to second the motion which has just been made. In doing this, I recognize that deep impression which the goodness of God has made upon the benevolent of mankind, in permitting them to promote the knowledge of his will. Entering into the scene of this day, they sensibly bear a part in that service for which the heirs of heaven are, for a while, assigned to a residence in this world. Better things than earth affords, Christians hope for, when they shall be with Christ. Why then is their pilgrimage prolonged? Why, according to the fulness of redeeming love, are they not permitted, immediately to drop this mortal, and to put on immortality? Something great is manifestly to be accomplished by their kindred to an earthly race, before these ties shall be dissolved. Some great purpose is to be derived by the associations which they have formed here.

Were the implantation of a benevolent principle in the hearts of men a signal for their immediate transit to a better world, the pleasure would never be theirs of contemplating themselves as instruments in the hand of their Redeemer, of extending Spiritual life to dying men. But, they are appointed to a service, they are indulged in a gratification.

Let them cease to reside. let them cease to act; nay, let them cease to associate and to act in this world, and the cause of truth and salvation must stop where it is.

Those who have already become benevolent through the medium of revealed truth, form those cords of divine love by which the mercy of Heaven holds on to perishing sinners.

The condition of multitudes in Christian lands, ignorant, unprivileged, and stupid as they are; the situation of millions in the unpenetrated regions of pagan darkness, and the dependance of all men upon the instructions of the Bible, that they may become children of God and brethren of each other, unite to tell those who have a scriptural hope of Heaven, why they linger here.

Had the immediate disciples of Jesus Christ, when they received from him the last assurance of his salvation, left the world; or, had they declined the service of extending the glad news from Heaven, it had never been heard beyond the limits of Judea.

Let living saints, who now inherit many of the obligations and privileges of these early disciples, renounce their charge, or shrink from their duty; and the poor and stupid of our cities, the forgotten of our country, the remote in our new settlements, and the pagans of our age, will find occasion and motive to ask us, in the day of judgment, why we gave them not the law of God and the testimonies of his grace?

The early disciples made no superfluous preparation for their work, by organizing their community upon the best plan for action; nor by marshaling all their force. Had they done less, they had been unfaithful to the Lord, and unkind to their fellow-men. Christians of the present age owe all their strength, and that strength combined and directed in the best possible manner, to the grand purpose of filling the earth with the knowledge of God.

The Bible and the Bible alone, contains that instruction which furnishes man with a knowledge of his character, his duty, and his interests. Withhold from him this book, and require him to be

virtuous, to have right affections, and to act from right motives, and you demand of him an impossibility. He is required to love God, to repent of sin, to reform from wickedness, to believe on the Saviour, and to observe the duties of piety and benevolence. But no man can love God any farther than he knows what God is; no man will humble himself for an unknown transgression, or obey a hidden injunction. True religion can prevail in this world to an extent no wider than the actual circulation of the Holy Scriptures give it a vehicle for its prevalence: It can wind its way into no more of the recesses of that territory which it nominally occupies, than are actually penetrated by this sacred book.

Convinced of this most simple and obvious truth, benevolent men are uniting in a design no less than that of exhibiting to the people of this earth the Holy Bible in every language spoken by men. Then will the admonition of Christ sound through the earth, "ye have no cloak for your sin."

In a work so great, many must be engaged: to one so delightful, all should be invited. It affords no trifling pleasure to a social mind on this occasion, to reflect upon the measures adopted by the Managers of this Institution for enlisting in its service the wisdom, the piety, the benevolence, and the pecuniary resources of this country. Permit me, Sir, to admonish those who have come together from different and distant parts of it, to witness the kindness and propriety of those measures, and the zeal and friendship which here prevail; who have come themselves to catch something of that Heavenly flame which warms the hearts of this assembly, that the pleasure which they seek can be consummated only by the establishment of Auxiliary Societies in the several districts in which they reside. The Parent Institution may exist, its annual meetings may be holden, its noble designs may be displayed, its character may be exhibited as an object of national admiration; but the means of its lasting usefulness and glory must be furnished by that vast co-operation of benevolent individuals which Auxiliary Institutions alone can

engage. When residents in distant places shall have returned to the places of their abode, and in circles of their acquaintance and neighbours shall tell the story of this day, and shall read and distribute the Report to which we have now listened, the pleasure which they will feel and impart will depend almost exclusively upon that reciprocal interest which will be felt by those only who bear a part in this national benevolence.

It is not sufficient that an invitation goes forth from this centre of action to every plain, uninformed, and busy man of our country, to become a member of this Institution, or to send to it his occasional donation. He will seem to be taxed for the support of a distant enterprise. But let him see a branch of the Institution at his own door, his neighbours attaching themselves to it, the fruits of it springing up in haunts of ignorance and wretchedness which fall under his own observation: let him understand that such associations, such exertions, and such effects, pervade his country, and are ultimately to expand through the world, and he will eagerly tax himself for the promotion of the common cause.

This cause is the cause of God, and will prevail. So many minds, and so many hearts are already turned to the vast duty; and such multitudes of men are so fast learning the secret of distributing the burdens of the service, so as to profit by their united efforts, that we may indulge the pleasing anticipation of seeing, at no very distant day, depositaries of Bibles in every small section of the world. It will be no longer said in any place, "this is a land of Bibles;" but, in every place, "this is a world of Bibles."

#### BRITISH AND FOREIGN BIBLE SOCIETY.

##### EXTRACTS OF CORRESPONDENCE.

*Extract from the Seventh Report of the British and Foreign Bible Society.*

A person called upon to subscribe for a Bible, when first asked, told the lady he did not want a Bible, or wish for one, for if he had one, he should never read it. Upon being asked, what place of worship he attended, he replied, he never went to any—that it was



since he had been in a church! He confessed that he spent the greater part of the day in bed, or in a public house. Before the lady left him, she got him to say that she might call again if she would, but that he felt no wish or care for subscribing for a Bible. The next week, however, when the lady called, he had sixpence ready for her, which, he said, having thought more of the subject, he had saved from beer. He continued regularly to pay sixpence per week, and very soon appeared very anxious to have his Bible, but said he would not go to church till he found his mind that way inclined, for he should be a hypocrite if he did. Soon after he got his Bible, he went to church, and was much delighted with the service. He now goes regularly to church, never enters a public house, and pays for his subscription. He is very attentive to the sermon; and gives a clear account of it; and, on his return home, always finds out, in his Bible, the quotations he has heard from Scripture. He never passes a day without reading in his Bible, feels the greatest thankfulness to the Association for it, there is every reason to think, he is become, under the Divine blessing, a really changed and reformed character."

Another strong instance of the value attached by the poor to this best of treasures, may be seen in the following account of another collector. After stating that she found the district allotted to her, very deficient in Bibles, and that, though many were insensible to their highest interests, by far the greater part seized with avidity the opportunity thus afforded them—she adds, "An old woman, with tears in her eyes, ran after us in the street, and requested, as a favour, to be allowed to subscribe, stating that her father, above ninety years of age, was at the point of death, and she had no Bible to read to him. Upon visiting them, the collector says, I found he could not survive long; and, considering that no time was to be lost, I told her I would give her a Bible. Upon which, bursting into tears she said, "Then let me give a penny for some other poor person; I'll try to save it every week!" Since that time, this poor woman has regularly paid a penny every week!"

One poor man expressed his wish to subscribe, individually, for his three children as well as himself; remarking that he would rather leave them the blessed gospel for a legacy than any worldly goods.

From the Rev. Dr. Pinkerton, dated St Petersburg, Feb. 7, O. S. 1820.

It will doubtless afford you pleasure to hear that I have met with a most cordial reception from my numerous Russian friends in this place. The second day after my arrival I had my first interview with our venerable President, Prince Galitzin, who most sincerely rejoiced at the success which had attended my efforts in Greece and Turkey, and cordially invited me to put my hand to assist forward the work in Russia, where there was still

so much that had been begun, that required to be completed. When I waited on the venerable Metropolitan of St. Petersburg, Michael, in the Nevsky Monastery, I found his Eminence with the Archbishop Philaret, two Archimandrites, the Protoire of the Cathedral Church, and his Excellency Popoff, busily employed in revising the First Epistle of Peter, of the Russ version. After the most kind and friendly salutations, the Archimandrite observed to me, that they were unitedly labouring for the same good work which I had been travelling to promote. Their joy and astonishment was great, at hearing of what had been begun among their brethren in Greece.

On the 31st ult. the Prince Galitzin, sent for me and told me, "that his Imperial Majesty had ordered him to say to me, that he had perused the whole series of my letters from Greece and Turkey,—that they had afforded him much pleasure,—that he rejoiced at what I had been enabled to do for the promotion of the object of the Bible Society in those parts; and that whatever was in his power to do, in order to carry forward what had been so auspiciously begun, he would most willingly grant."

My object in mentioning these particulars is to encourage your Committee, and the numerous friends of the Bible Society in Britain, not to be weary in well doing; for in due time we shall reap, if we faint not. Amen.

Extract from the Speech of the Metropolitan of Moscow, Seraphim, at the Seventh Anniversary of the Moscow Bible Society, 13th March, O. S. 1820.

Most respected assembly,—Of all the blessings which the mercy of God has bestowed upon us, there is none greater and more complete than his holy word. I shall not attempt to describe all those advantages which flow from it, for they are more than can be numbered or expressed; suffice it for me, with the Apostle Paul, to declare, that it is the power of God unto salvation. O that the truth which is revealed by the Holy Spirit, in the Sacred Volume, may become the life of our life, and the light and food of our souls! and may the word of truth, the word of God, be the only rule of our lives!—But woe, woe unto those who disregard this truth of God, and unto such as hold it in unrighteousness!—Because of disrespect to his holy word, the Lord cut off the most ancient church in the world, the Jewish Church; on account of this disrespect and neglect, the Lord removed the candlesticks out of their places in many of the churches of Asia and Africa, which once shone in the beauty of holiness like the stars in the firmament: others of them he punished with spiritual famine, so that the prophecy of Amos was accomplished upon them; "They shall wander from sea to sea, and from the north even to the east; they shall run to and fro, to seek the word of the Lord, and shall not find it." O what a fearful punishment was this!—For where the word of the Lord is not to be

found, there the Lord himself is absent, his gracious influences are unknown, and there remains nothing but lies, deceptions, fables, spiritual death, and the dominion of the prince of darkness! In proportion, therefore, as we esteem the word of God to be holy, and indispensable for ourselves, the sacred obligation rests upon us, not merely to know it, and zealously to strive to obey it, but also to endeavour by every possible means to put it into the hands of others, that they may also learn to know and obey it. We are bound not only to nourish our own souls with this celestial bread, but likewise to impart it to such as are hungering after it: not merely to quench the thirst of our own souls with this living water, which floweth into everlasting life, but to give it to others, that they likewise may quench their thirst. Our love to God our Saviour demands this from us: to him nothing can be more acceptable than our caring for the good of our neighbours, for whom he shed his precious blood. Love to our neighbour demands this from us; for, in bestowing upon him the word of God, we afford him the most infallible and hopeful means for obtaining the salvation of his soul.

Verily it seems to me, that the consummating vision of the beloved Disciple of Christ is now realizing: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him."—For, in the present day, the Bible Societies are actually promulgating the Gospel of God among every nation almost, in the languages which they understand; and those natives, especially the heathens, receive it with joy and veneration, as a gift sent down from heaven to them.—Soon shall those heathen lands, which until now have been unfruitful deserts, blossom as the rose; soon, very soon, shall holy churches be established, and their light begin to shine before the throne of God, in the places of the extinguished lights of former churches! O what a sublime spectacle will be displayed, when the whole earth shall be filled with the knowledge of the glory of God; and when from the east to the west, songs of praise, in honour of the conqueror, shall be heard, in honour of the Lamb that has redeemed us unto God by his blood, out of every kindred, and tongue, and people, and nation.

Brethren! though we are not likely to live till this desirable period, yet we can hasten its approach by uniting with the Bible Society, and diligently scattering abroad the seed of the Divine word, in full confidence, that the Lord will not leave it to perish, when it falls on good ground, but will cause it to grow through the gracious influences of his Spirit.

O! eternal and hypostatic Word of the Father, rend from our hearts the murdering word of the evil one, and the captivating word of this world; and then shall thy sacred word become vivifying and effectual unto our regeneration, sanctification, and salvation. Amen."

*From Mr. Charles Enskin, Secretary to the Württemberg Bible Society, dated Stuttgart, March 8, 1820.*

When His Majesty visited, a few weeks ago, the School of Industry, he entered into conversation, on the subject of the Bible Society with Mr Lotter, one of its Directors. This active friend of ours, gratefully acknowledged the accommodation His Majesty had graciously afforded to the Institution by having favoured it with part of a building for the establishment of a printing-office; and took the liberty to add, that the Institution would derive an additional advantage from being allowed the free use of the remainder of the house.

The King replied—Let the Society make an immediate application to my Ministers; and, if any difficulty should arise, they may directly apply to myself, and I will take the necessary measures for the accomplishment of their wish. At parting, the King added, if the Society should have any other request to make, let them freely apply to me.

Two days after this interview, the King sent a donation of 500 florins, (about 50*l*.) You will, no doubt, join us in giving thanks to our God, for having thus favorably inclined the heart of our King towards our Institution. The number of Bible Associations is still on the increase. One of our parish Clergy lately preached several sermons to his congregation, on the subject of the Bible Society, and called upon his parishioners to come forward with their weekly, monthly, or quarterly contributions. His parish consists of about 900 inhabitants, most of whom are very poor and yet with their halfpennies and pence they soon collected 76 florins, (about 7 or 8*l*.)

An unknown benefactor lately transmitted us the sum of 150 florins, (about 15*l*.) Next week, our third edition of 3000 Bibles will be completed.

#### LATE MISSIONARY INTELLIGENCE.

From London Publications, received at the Office of the Religious Intelligencer.

#### BAPTIST MISSIONS.

##### TRANSLATIONS OF THE SCRIPTURES.

The following particulars respecting the translations in India are extracted from a letter written by Rev. Wm WARD, of Serampore, who is now in England, to a friend in Edinburgh, dated May 10th, 1820.

The Blessed effects already produced by these translations on the hearts of the heathen, must strengthen the hands and encourage the hearts of those who have been engaged in this important work. When we contemplate for a moment the consequences that may result to the heathen world from furnishing one hundred and fifty millions with the Word of God in a language that they can read and understand, we are led to admire the divine hand that hath supported and guided our Baptist brethren in this great and glorious work.

It is a remarkable fact, that His



doosthan will require fifty different versions of the scriptures, before the wants of its population, one hundred and fifty millions, will have been met. It has often been matter of regret to the writer, that where the affinity is so great between two neighbouring dialects, a separate version of the scriptures should be necessary; and yet so it is; and so it will remain, till the inhabitants attain to a higher degree of civilization.

In such a state of things, that my venerable colleague, Dr. Carey, should have been preparing, from his youth up, in a state of great obscurity, for the vast work which has devolved upon him, is not more remarkable than cheering to the minds of those who can perceive the shadow of the Divine hand moving along with the astonishing operations of our own times.

At the period of his embarking, and before he left London, in a conversation with him near the Monument, he developed to the Writer some of his desires respecting translations in the East; and yet I know that he was not then aware of the magnitude of the work before him. It appears also, by one of his early letters from India, that he did not expect to accomplish much more than the Bengalee version; and had he been able to finish this work only, he would have been to twelve millions of people a great earthly benefactor; but he wrote, with his own pen, the whole of the five volumes, octavo, in which the Bengalee Bible is comprised; and he was proceeding in the same way with the Sungskrit till a severe pain in his side warned him of his danger, and compelled him to make his Pandit his amanuensis. The Sungskrit and the Bengalee may be called, therefore, the work of Dr. Carey's own hand. From these, as the foundation, have all the other versions been produced. Having provided in this manner the Sungskrit version, the source of almost all the dialects of India, the Latin of the East, and known to all the learned from one extremity of India to the other, he was ready to avail himself of the remarkable circumstances in which Divine Providence had placed him, and

to which it is of importance now to allude.

In consequence of some misapprehensions respecting our characters and designs, and owing to (as it now appears) an unnecessary alarm respecting the predicted effects of Missionary exertions in India, on the arrival of Dr. Marshman, myself, and others in a Danish vessel, we were prevented from proceeding to join Dr. Carey, who was then in an obscure village in the northern part of Bengal. From this unexpected interruption, we foreboded the most painful results; all hopes of forming a Missionary settlement near the above village were at an end, and nothing now remained but that Dr. Carey should leave his beloved privacy, and join us at Serampore. This however, which then appeared to us "a frowning Providence," was the cloud big with mercy, that mercy which has refreshed us during the last twenty years. Had the seat of the Mission not been thus removed, the Professorship in the College—the English Schools—and the Printing Press, as means of large pecuniary help, would not have been obtained. Thus that which appeared to threaten the extinction of our Mission, was the very source of its prosperity: for this removal led to the appointment of my beloved colleague to the Professorship in the College of Fort-William; and this appointment put him in possession, so far as it was necessary to his plans, of all the learning of India. Learned men from every part crowded to Calcutta, seeking employment in this new College; and the senior Sungskrit Pandit in the College, who attended Dr. Carey constantly in the discharge of his college duties, informed him from time to time of the arrival of some learned native, now from Benares, then from Cashmere, then from the Punjab; and thus in succession, from the different provinces of India, who were of course introduced to Dr. Carey. The Doctor here saw all India coming to pour its treasures at his feet; nor could he be so blind as not to recognize the hand, which thus brought him help from afar.

In that spirit of faith which has distinguished his Missionary life, he engaged these learned men as fast as they were brought, and put the Sungskrit Bible, as the original from which they were to translate, into the hands of each. Each pundit, thus furnished, and instructed also in the nature of the work of translation, now sat down, and began to render the Divine Word into his native dialect. He was assisted for some time by hints and directions from two learned Hindoos, prepared by Dr. Carey, and familiarized to the work of translation, by having read the proofs of the Sungskrit and Bengalee with the Doctor; and then from day to day he was able to go on alone with his work. At an early period, his first attempts were brought to the test; for after he had advanced some way, his manuscript was put to press, and the first sheet was examined by one of the initiated native assistants, sitting by the side of this original native translator. The first and second proofs were thus corrected, which brought the sheet as near as *they* could bring it to the original Sungskrit. The third proof was then carried to Dr. Carey by the translator himself, and they went over it together, and over as many more proofs of the same sheet as the Doctor thought necessary, sometimes more and sometimes fewer; and after this the sheet was ordered to press.

As a further proof of the accuracy of these translations, it may be observed, that the Sungskrit, the Bengalee, and the Hindee, are known all around us; that our most intimate acquaintance, as well as our native converts, and the Missionaries raised up in India, who are scattered all over Bengal and Hindoost'han, use these books, expound from them, and have thus been proving their accuracy for more than a dozen years. Whatever others may be, therefore *we* cannot be ignorant respecting the general accuracy of these versions; and, though we are perfectly aware that they will be improved in every new version, as all the *European* versions have been, yet, if honest and candid, we court the severest scrutiny; as a proof of which, we have

invited criticism by a public advertisement circulated throughout India.

There had been translated, printed, and published—

The whole of the Old and New Testaments in the Sungskrit, the Bengalee, the Mahratta, the Hindee, and the Ooriya languages.

The New Testament in the Kunkun, the Pushtoo, the Velinga, the Punjabee, the Assam, the Kurnata, the Guzuratee, and the Chinese. In the Punjabee and the Chinese considerable progress has also been made in printing the Old Testament.

Several other versions were also in the press when I left India; and there are now sixteen presses at work daily in the Serampore printing office, mostly employed on new versions or new editions of the scriptures.

Ah! my dear friend, how do I wish that you could have been present when the Marquis and Marchioness of Hastings, the Bishop of Calcutta, &c. did us the honour of visiting the establishment at Serampore; present when they entered the room, in which about thirty learned Hindoos were sitting in silence, and translating the Sacred Writings each into his own tongue; present, when they all arose to receive their distinguished visitors, and when Dr. Carey presented to the Governor General of India, and to the learned Bishop, these translators of the Holy Scriptures one by one, from Affiganistan, from Guzurat, from Cashmere, from Tellinga, from Nepal, from Assam, from China, &c. &c. &c.!

But we have a still higher gratification in these translations. To say nothing of six or eight individuals, resident in the village of Ramkrishnapore, who, in consequence of reading one copy of the Bengalee New Testament, and without the intervention of any living teachers, were led to renounce heathenism, and embrace the Christian faith, the same translation was the means of conversion to two very respectable Hindoos of the writer cast; one of them is now employed in the Court of Justice, under the Dutch government at Chinsurah; and



the other is one of our best Hindoo poets, the greater part of the Hymns in our Bengalee hymn-book being his composition. He has also written an able defence of Christianity, which has been printed, contrasting the heathen tenets in which he has educated with the glorious doctrines of the Gospel.

The Bengalee Scriptures have also begun to diffuse a very great portion of divine knowledge around the capital of India; they have become a sacred light in the families, and to the feet, of many benighted heathens; they have supported some in a state of sickness, and enabled others to meet their last change with holy resignation, yea, with sacred triumph. Such have been the effects of the Serampore translations where they have been most read.

But not only have the *Translations* been attacked: the following quotation is given in the last Monthly Magazine, from one of Dr. Bryce's Sermons, by which it appears, that he wishes to insinuate that no *conversions* deserving of the name have been made in India. The Rev. James Bryce, in a sermon preached in Calcutta, March, 1818, said, "Zeal the most active and disinterested, and diligence the most assiduous, have not been spared by the Christian Missionary in the pious attempts to convert the natives of India. But, alas! it may be doubted, if at this day he boasts a single proselyte to his creed over whom he is warranted to rejoice," &c.

This gentleman did not know, but, living only fourteen miles from Serampore, he might have known, and he wished for the information, that the persons connected with the Serampore Mission have baptized between six and seven hundred Hindoo Pagans and Mahometans; that there is a Christian Church of 150 Aracanes, in and round Chittagong, speaking the Burman language, and reading the part of the Burman New Testament which is already published, who have been converted to the Christian faith; that in Jessore there is another church of converted Hindoos and Mahometans, consisting of nearly 100 members; that at Cutwa, another church, amounting to about the same number of

Hindoo and Mahometan converts, exists; that at Dinajepore, a similar church exists, of more than a hundred members; and, that, at Serampore and Calcutta, there are nearly 200 Christian Hindoos and Mahometan converts; in short, that, in Hindoostan and Bengal, this Mission has nearly twenty churches of Christian natives. Is there not one individual, then, an all these, over whom the Christian Missionary is warranted to rejoice?

A converted Hindoo of the writer cast, PITAMBUR-SING, died some years ago, who preached the Christian faith. He even defended it ably by his pen, and expired quoting the words of the Bible as the foundation of that composure and confidence which were most conspicuous in his Christian death. He frequently observed, that he had obtained "the peace which Paul wished, in the introduction to the Epistles;" are we not then warranted to rejoice over the memory of such a convert?

KRISHNOD PRISAD, that first Bramhun who was baptized in Bengal, died also a few years ago. He was most exemplary in his life, sought to bring his wealthy relations to the faith, and died full of hope, leaving behind him a name embalmed in the memory of all his brethren.

Some time after him died FUTICK, a Hindoo, who carried the Gospel in the face of the most threatening danger, to his native village. The villagers seized him, and stopping up his eyes, ears, nostrils, and mouth, with mud, drove him from their village. This convert, when he came to die, called around him his brethren, and begged them to sing a hymn. While they were singing, his soul departed, borne as it were to its eternal rest, on the chorus of this hymn; "Eternal salvation through the death of Christ."

RUGHOO, another converted Hindoo, was visited by myself in his last moments. This poor man had been swung with hooks thrust through the flesh of his back at six different times. I counted this number of scars which the hooks had left. As long as this native was able to speak plainly, he explained his firm hope in the death of Christ, and at last, just

as he was leaving the world, fixing his eyes on me, and laying his hand on his heart, he said, (speaking of the Lord Jesus Christ,) "*He is here—He is here—I feel that he is here.*"

KRISHNOO, the first Indian convert, has stood the test of twenty years, and still adorns his Christian profession. A young man, GORACHUND, was seized by his relations, who were about to carry him from Serampore by force. He appealed to the Danish magistrate, who put it to his choice, and before this magistrate; and in the presence of his heathen mother, he declared he would be a Christian;—he is now a Christian teacher. RAMMOHUN, a converted Bramhun of the higher cast, and who, when a heathen, set fire to the pile in which his living mother was consumed to ashes, has been the means of the conversion of several persons, and he is now such a persuasive preacher of the Gospel, that I have seen his congregation drenched in tears. Nay, what is more, when I was leaving Serampore, there were then waiting for baptism five persons, who had been converted by the ministry of another Hindoo preacher, SEPUR RAM. Over such converts as these, are we not warranted to rejoice? Would to God that we had more such, and that Dr. Bryce might have many such to be "his joy and crown of rejoicing in the day of the Lord Jesus."

I m, &c.

*From the London Evangelical Magazine, for July.*

#### NATIVE SCHOOL AT CALCUTTA.

On Monday, 20th Dec. 1819, was held in the Lol Bazar, an examination of the children instructed in the two schools there belonging to the Benevolent Institution, when about 150 boys and about 76 girls were examined by the secretary in the presence of a respectable assembly of ladies and gentlemen, relative to their progress in the various branches of knowledge instructed; after which both the girls and the boys united in singing a hymn, and the Rev. H. Townley offered up a prayer for the children instructed, and those who support and encourage the Institution.—This school has now

existed ten complete years. The advantage of thus bringing under instruction children who were formerly wandering in the streets, a prey to ignorance and vice, and making them acquainted through the perusal of the Sacred Scriptures, with the path to eternal life, seemed never to impress the mind more strongly than at this examination.

*Cal. Gov. Gaz.*

#### REVIVALS OF RELIGION.

Reports have doubtless gone abroad that a revival of Religion has commenced in this city. We have felt desirous to communicate this good news to our readers that they might rejoice with us; but believing that ill effects are sometimes produced by a premature disclosure, where a revival has but partially commenced in the hearts of individuals, or in a community, we have heretofore observed a silence on this subject, waiting to see what the Lord was about to do for us. A revival of religion has been felt in the hearts of some Christians in this place for some time past, and they have had a holy confidence that a shower of Divine Grace was about to be poured out, in answer to their prayers, on this dry and thirsty place. We have seen the cloud like a man's hand, and we now hear the sound of much rain: verily the Lord is among us, convincing of sin, of righteousness, and of judgment—many are pricked in the heart, some are rejoicing in the Lord, and convictions and conversions are daily multiplying. The power and the mercy of God are felt extensively in College, and a number of the dear youth have been brought to submit to the sceptre of Immanuel; and many others are bowed down under a sense of sin, and are anxiously enquiring what they must do to be saved. We cannot be more particular at present. Christians pray for us: forget not that there are nearly three hundred young men of talents in this College, and that their hearts are in the hands of that God who hears your prayers if you are Christians. May we be humble and rejoice in the Lord, and wait for his salvation.

We understand a very promising revival has recently commenced in Norwich in this state. The work is principally at Chelsea. A number are hoping that they have passed from death unto life, and many are under deep convictions. In Lisbon, Griswold, and Plainfield, adjacent towns, a work of Grace has been progressing and extending for some time past. In Pittsfield, (Mass.) the revival has been and still is very great. About forty have been added to the Congregational Church in Canaan, (N. Y.) at the two last communion seasons, and hopes are entertained that about 20 more will come forward. About 130 are thought to be the hopeful subjects of the revival at Nassau, in the space of about two months.



## CLINTON, N. Y.

The following Statement is contained in a letter from the pious students at Hamilton College, to their brethren at Nassau Hall, N. J.

At the commencement of the present year, the number of students in this Institution amounted to 89. Of this number about 37 were professors of religion. No peculiar excitement was supposed to exist until about three weeks after the beginning of the second term. At that time many pious students in the College began to deplore the waste places of Zion, and feel more sensibly alive to the interests of Christ's kingdom. Their activity and zeal awakened the attention of others.

Our stated meetings and conferences suddenly assumed a more pleasing and animating aspect. Numbers attended who had hitherto viewed the important subject of religion with cold indifference. Christians appeared more alive to the interests of their Divine Master, and more deeply impressed with a sense of their obligations to God and to impenitent sinners. Their prayers were apparently more spiritual, ardent and sincere. Conceiving it to be their duty to recommend the religion of the meek and lowly Jesus, not only by example, but by precept: they conversed familiarly and affectionately with their unconverted fellow-students, endeavouring to convince them of its importance by the strongest arguments, and persuading them to comply with its requirements, by the most powerful motives. Nor were their exertions unblessed by the God of heaven. Presenting their requests at the throne of Grace, in the exercise of faith, and with a strong persuasion of their own spiritual imbecility, they received the assistance of the Holy Spirit, whose life-giving energies enabled them to press on with ardour in the glorious cause in which they were engaged.

This unusual activity on the part of professing Christians, was powerfully calculated to arrest the attention of the unconverted, and convince them of the divine reality and the infinite importance of our holy religion. And we believe, that, through the blessing of God, it had that effect. Numbers were deep-

ly impressed with a sense of their native depravity, their guilt and danger, and solicitously enquired what they should do to be saved.

Near the close of the term, the greatest solemnity prevailed throughout the Institution; conferences were unusually full, and all seemed to take a deep interest in the concerns of eternity. At this truly animating period our public examination commenced, a circumstance sincerely to be deplored, since it apparently drew the attention of many from the subject of religion to concerns of minor importance. The vacation that followed, by affording an opportunity to the greater part of mingling with the gay and fashionable circles of society, tended still more to dissipate their serious impressions and deaden their sensibility to the charms of the Gospel. Notwithstanding these circumstances, apparently so unfavourable to the progress of the revival, nine or ten of the students, five of whom were members of the senior class, were hopefully made the subjects of renewing grace. Though this number appears small, yet the consideration that the whole number of non-professors was, previously to the late attention, only 52, leads us to conclude that the proportion of new converts is probably as great as the result of ordinary revivals should lead us to expect. But the work of divine grace has not been confined to this Institution. The village of Clinton, situated about one mile and a half east of the College has been blest with the effusions of the Holy Spirit. Upwards of *one hundred* in that place are supposed to have become the subjects of renewing grace. "This is the Lord's doing and it is marvellous in our eyes."

## ATHENS, OHIO.

Statement of the revival in Athens, Ohio, communicated to the students at Nassau Hall.

In 1815 this place experienced a revival, by which forty were added to the Church, and two seasons of refreshing from the presence of the Lord had been witnessed before that period. These revivals and other causes contributed to give a new character to society in this

place. Athens, a name which formerly associated with it every thing immoral and degrading, has, for several years past, been famed for piety and order. The weight of character and influence has been on the side of religion and morality. But still there were many here, who, though generally moral and decent in their deportment, were living without God and without hope in the world. For some time before the late revival, the garden of the Lord seemed to languish for want of the genial influences of heaven. But the prospect was not altogether discouraging. There was reason to hope that the clouds would pour down their blessing upon it, cause the withering hearts to revive, and the seed which had lain long in the earth to spring up and bear fruit to eternal life.

The commencement of last winter's term brought together a number of young men from different parts of the country, most of whom were destitute of that knowledge of God which is saving. Here was a collection of materials for the Holy Spirit to work upon. The Rev. John B. Whittlesey, a sincere, zealous and animating preacher of the gospel, having been elected professor of languages in the Institution, commenced his labours among us at the opening of the session, and, together with the President, diligently laboured in this vineyard of the Lord. Some symptoms of a revival began to appear early in the winter, they were manifested by a more than usual attention to the means of grace, and the concern and anxiety of a few individuals. About the latter part of January that anxiety and concern which had long been suppressed became public. The occasion was as follows; a young man in a Sabbath evening prayer meeting, no longer able to conceal his feelings, arose and with many tears, made known his situation, and declared his resolution of seeking the one thing needful. The opportunity was improved by the Rev. Mr. Lindly, who interrogating some others respecting the state of their minds, found that a number were labouring under deep concern.

Many now began to be concerned for

the salvation of their souls, and anxiously to enquire, "What must we do to be saved?" The houses of preaching and prayer were crowded during the seasons of divine worship with solemn and attentive audiences. Some who were first impressed with their need of a Saviour soon found joy and peace in believing, and engaging in their Master's cause, endeavoured to take their companions by the hand and lead them to that Saviour whom they had found to be precious to their own souls.

The last Sabbath in March the ordinance of the Lord's Supper was administered. This was a season that will doubtless long be remembered. The scene was pleasing and interesting in the highest degree. Thirty one, for the most part young persons, having been propounded for admission into the church, on this day came forward and publicly professed their entire destitution of any righteousness of their own, their inability to help themselves, their reliance on the Lord Jesus Christ for salvation, and their belief in the great fundamental doctrines of the Bible. The scene called forth tears of joy from the eyes of God's children, and sinners were made to enquire what do these things mean? Now the flame which had before been generally increasing, burst forth with astonishing force. Many who had hitherto been careless, became convinced of sin, of righteousness and of judgment. Some who had professed to disbelieve the Bible, and others who were trusting in universal salvation, found themselves sinking with the baseless fabric on which they stood. Thus deprived of every prop, they struggled hard in the midst of mighty waters, till the kind Redeemer opened the window of his ark, and took them in. Some who had long been labouring to conceal their feelings, and striving hard to resist conviction, were forced to submit, and bow at the feet of Jesus.

Besides the regular prayer meeting, a number more were appointed and attended every week, and devoted to prayer and conversation on the great things of religion. Some of these were composed of young men exclusively;



some of young ladies, and others of young and middle aged persons, who were anxiously enquiring after salvation. Religion became the principal theme of conversation. Groups of persons of every class were seen during the day, collected in different parts of the village, exhorting one another, or declaring what God had done for their souls. For some days the cares of the world seemed to be forgotten; business and study, with many, were laid aside, and the things of religion made the chief subject of concern. Almost every individual in the town, the College and the neighbourhood, both young and old, were more or less engaged in the common concern.

The flame of excitement began to abate in the latter part of April; indeed, the fuel seemed to be all consumed. The whole number that has been added to the Presbyterian Church since the commencement of this awakening is 54; eight of these on certificate, some of whom had been long neglectful to make themselves known as the followers of Jesus. Nine of those who joined the Church were students in College, who were admitted on examination. The Methodist Church in this town and neighbourhood has also had considerable additions. In addition to the number stated above, there are some more, both of the students and citizens, concerning whom hopes are entertained, who have not yet joined themselves to the Church. The number of those whom we hope have been brought from darkness to light is very great, in proportion to the number composing the congregation, which it is presumed did not ordinarily exceed 200, one half, or perhaps a greater proportion of whom were professors before.

No remarkable providence appeared to give rise to this revival. It seemed to spring from a gradual and increasing conviction, occasioned by the preaching of the gospel, accompanied by the influences of the Spirit of God. The exercises of the subjects of this work, both in conviction and after they had found joy in believing, were very rational, discovering nothing of enthusiasm or the reveries of a heated imagination.

With respect to the state of religion at present, we have only to add, that contrasted with what it was some months since, it appears to be low. The great Head of the Church appears however to be exciting great searchings of heart among Christians, particularly the new converts; each one seems anxious to know upon what foundation he has built. These we believe evidence by their lives and conversation that they have indeed passed from death to life. A serious impression seems also to have been left on the minds of many who have not as yet professed to have obtained a hope through Christ.

\* Dear brethren, pray for us that we may live as becometh the recipients of such signal blessings. We have scarcely room to add, in addition, that in the neighbouring places where they are sometimes favoured with the preaching of the gospel by the instructors of this College, and where some of the students meet with the people to assist them in the worship of God, great attention is given and appearances are favourable for a revival.

In Marietta and Belfree, the Lord has been, for some time, and we believe still is carrying on a work of grace. By a letter lately received from the former place, we learn that great attention prevails there; that prayer meetings and conferences are crowded with anxious enquirers; that about forty were thought to have obtained a good hope through grace, and new evidences of divine goodness were daily experienced.

#### DUDLEY, MASS.

From a Providence Paper.

About the first of November, 1819, there appeared some movement among the people. Christians were solemnly engaged in prayer to Almighty God, for the salvation of immortal souls. Many who previously had been careless and secure in sin, now began anxiously to inquire what they should do to be saved. Our place of worship was crowded with an attentive audience, who listened with profound solemnity to the dispensation of the word. From every appearance, we had reason to expect there would

soon be numbers added unto the Lord. There were a few who had previously entertained a hope, who had been living in neglect of duty, now came forward and made public profession of religion. There were also several persons who professed a hope, that God for Christ's sake had pardoned their sins. But in the midst of our high expectations, for reasons best known to the great Head of the Church, these good appearances began gradually to disappear. We were now exercised with fearful apprehensions, lest the good Spirit was about to leave us; yet we were not entirely destitute of hope, knowing that it is not of him that willeth nor of him that runneth, but of God that showeth mercy. Jehovah has declared that he will not give his glory to another; hence his purposes are usually different from the purposes of the sons of men, that no flesh should glory in his presence. As he was pleased apparently to disappoint us in our expectations in the first instance, so he was pleased to dispel our fears in the last. About the first of January, 1820, the work again revived in the east part of the society, at a Factory village called Slater's Factory. Its first appearance in the above-mentioned village were peculiarly interesting. A girl about 14 or 15 years of age, whilst under the preaching of the word, was seriously impressed with a view of her lost condition as a sinner, guilty in the sight of God. For a number of days she felt the weight of guilt and almost concluded her case was hopeless. But in the last distressing hour, the Lord displayed delivering power, and spoke her sins forgiven. No sooner had she an evidence of her acceptance with God than she began to invite her mates to "come and taste, and see how good the Lord is," and her invitations were not in vain, but were the apparent means of inducing a number to seek the Lord. Religion now became the common topic of conversation in the village, and those who were not in heart friendly to our Jerusalem, were asking, what meaneth this?

Meetings were held about every evening for prayer and preaching, and scarce a meeting but some new born souls

were lisping forth Immanuel's praise, saying, "come near all ye that fear the Lord, and I will tell you what he has done for my soul." This work continued about six or seven weeks and then gradually declined. The converts were solemnly engaged, but manifested no frantic zeal. In relating their experiences they generally seemed to have consistent views of the law of God, as being by it condemned, and if they were ever saved it must be by sovereign grace through Jesus Christ. During this revival there have been twenty-six added to our Church by baptism. In the before mentioned village, out of 100 souls, including small and great, there have been as we hope in charity above thirty instances of conversion. This is the Lord's doing and it is marvellous in our eyes. Surely we may say with the greatest propriety, what hath God wrought. The work has been confined to no particular age or class of people, but both old and young, from the child of 9 years to the parent of 60, have been the subjects of converting grace.

I would observe with sentiments of peculiar pleasure, that during the present revival, amongst the several ministers of several denominations who have preached here, the greatest harmony has been exhibited.

*Dudley, Mass. Aug. 3, 1820.*

*Extract of a letter, from the Rev. Joshua Bradley, dated at Middlebury, Genessee Co. N. Y. July 21, 1820, to a friend.*

My Dear Brother—We have been highly favoured in our new station and labours. In Bethany we have a large society, and a church has been constituted, and has now 28 members. I have baptized 19 there. A glorious revival is now going on in Warsaw under elder Pattison's ministry. He has baptized 41. Forty have been added to the Church of which I am pastor. It now is 115 in number. I have had more than 100 students; 14 of them are pious young men—5 have been licensed to preach; others attend to exhortation, &c.—*Times.*



*Extract of a letter from a respectable and pious gentleman in the county of Stafford, Virginia, to his friend in Alexandria, dated July, 1820.*

I cannot refrain from communicating to you, (for I know that you will, with a full heart, participate in my joy) what great things God has done for us: within this last four months, eleven of my servants have, I humbly trust, leaped from death into life; and are enabled by the grace of God to go on their way rejoicing in hope of the glory set before us in the Gospel—Oh, how good a God is our God! Knowing them, as I did before this blessed change was wrought, and conversing with them now on their exercises and evidences of acceptance through Jesus, I have abundant cause for gratitude and thankfulness to God; but none for doubt and fear as to their having experienced a change of heart.”  
—*Alex. Herald.*

*For the Religious Intelligencer.*

#### PORTAGE EDUCATION SOCIETY.

Mr WHITING—Many of your readers take a lively interest in the religious prospects of New Connecticut. They have done much to promote the welfare of their brethren in this region. To know what the people are doing for themselves, may afford some satisfaction. With this view, the Presbytery directed the following to be forwarded to you for publication.

Very respectfully yours,

WM. HANFORD.

The Portage Education Society was formed Dec 9, 1819, by the Presbytery of Portage.\* The object of this Society is, to assist indigent young men of piety and talents, in obtaining a suitable education for the ministry of the gospel. The annual meeting of the Society is held in April, at the time and place of the meeting of the Presbytery of Portage. The report of the Trustees for the preceding year is then read, and the officers for the ensuing year are appointed. Every person, who receives assistance from this Society, is bound, if called upon by the Trustees, to refund, with lawful interest, such sums as he shall have received

\* The Presbytery of Portage includes in its limits the Counties of Portage, Cuyahoga, Huron and Medina. This Presbytery was formed Oct. 1819, agreeably to a resolution of the Synod of Pittsburg, dividing the Grand River Presbytery, and erecting these counties into a new Presbytery to be named the Presbytery of Portage.

from them, in case he does not devote himself to the gospel ministry. Any person may be a member of this Society, by paying one dollar annually into the treasury, and by paying ten dollars at one time a member for life. The Treasurer is Mr George Kilborn of Hudson, who will thankfully receive, and apply, according to the order of the Trustees, any donations and subscriptions, which may be presented. The business of the Society is managed by eight Trustees; four of whom are ministers and four laymen.

*Extracts from the Report of the Trustees, April 1820.*

“By the Treasurer’s report it will be seen, that there have been contributed to the funds of the Society, in cash \$82, and in articles of clothing \$39 25. More than one half of the funds in cash, has been contributed by the Female Charitable Society of Hudson, and more than three quarters of the funds in clothing, have been furnished by ladies in Aurora.—These circumstances show, that but little has been done compared with what might have been effected.

“Samuel Bissel, who was last spring taken under the patronage of the Trustees, received, from your funds, ten dollars to assist him in purchasing books. He is now a member of Yale College, prosecuting his studies, with a view to the ministry of the gospel, and is no longer under the care of this Society. The two other young men, who were, at the same time, received under the patronage of your Trustees, have thro’ the year been prosecuting their studies, under the instruction of Elizur Wright, Esq. Their diligence in study, and their improvement in knowledge have been commendable. Their conduct has been consistent and proper. The only expences, which they have occasioned the Society, have been for books and clothes. These expences have amounted in cash to \$22 05 1-2, and in articles of clothing to \$23 25. They have boarded with their parents, and their Instructor has charged nothing for his services. But for these favors, your Trustees must have been embarrassed for want of funds. Had their ability equalled their desire, they should now have under their patronage, not only two, but many promising young men preparing for the ministry. Let the churches supply the means of education, and the Lord will furnish suitable persons to educate. Let the churches within the limits of this Presbytery, furnish the means of education and they will not long have to complain, *The labourers are few.*

“Brethren, the Lord is smiling on Societies for educating those, who are to publish the gospel to the destitute. He is giving these Societies favor in the sight of his people. He is influencing individuals to do liberally for their support. By revivals of religion, he is furnishing many suitable objects, on which these societies may expend their funds to advantage. Many young men are coming forward, as fruits of these revivals, whose hearts

glow with love to the Saviour, whose breasts are warmed with benevolence to men. They possess the spirit of Missionaries, the spirit of Jesus. They mourn over the waste places of Zion. They look with anxiety to the Heathen, and would make any sacrifice to promote their salvation. They would cheerfully go and instruct them in the way of holiness; in the way to Christ and heaven. A consciousness of their incapacity, properly to do this, prevents. To obtain a suitable education themselves, their pecuniary resources forbid. Must they relinquish the hope of publishing the unsearchable riches of Christ, because they are unable to educate themselves? Tho' their piety and talents would, with proper cultivation, render them distinguishedly useful to the church, must the church be deprived of their public service because they are poor? Are their brethren *able*, but *un* willing to educate them? Shall it be said, that Christians had rather see the destitute perish in their sins, than assist in educating spiritual teachers for them? Can Christians suffer this? Those who bear the Christian name, may; but those who have the *spirit of Christ*, cannot."

WM. HANFORD, Secretary.

#### SANDWICH MISSION.

*Letter from TAMOREE, King of Attooi, to his son George.*

*For the Religious Intelligencer.*

MR. WHITING—A letter directed to George P. Tamoree by his father King of Attooi, has been recently received at the Foreign Mission School. As the departure of this youth, with other natives of the Sandwich Islands to their own country, & the important mission to their countrymen by Messrs. Thurston, Bingham and others, have excited much interest among the friends of Christ, the publication of this letter, will no doubt furnish much pleasure to very many, as they will receive additional evidence of the astonishing change in those Islands, in the abolition of Idolatry, and of the preparation of God's Providence for those Missionaries who were sent, as we should suppose, at the exact time that they were needed. The genuineness of the letter of which the inclosed is an exact copy, cannot be reasonably doubted.

I am respectfully yours,

TIMOTHY STONE.

Cornwall, August 26, 1820

*Island of Attooi, Nov 27th, 1819.*

SON GEORGE,

Your long absence from me and your friends makes me very solicitous concerning your health and welfare, though I trust you dwell in safety, and hope your time is better occupied than if you were at home with us, I want very much to see you once more before I die, and hope you will not miss the opportunity of coming home next year in the brig which I have agreed to purchase of Capt Dixy Wilds, of Boston, or in one of those ships

intended for these Islands—I received your letters dated Oct 8, and Nov. 1816, and was very much pleased to hear you were so pleasantly situated and so kindly treated by the Americans

I was a little displeased at your opinion concerning my religious ceremonies, and speaking so disdainfully of my wooden Idols, but I am at last convinced of my error, have left all my taboos, and have this day renounced all my wooden Gods, and soon intend to make firewood of my churches and idols; and I hope you will soon be among us to show us the way we should walk. I don't wish you to send me any more letters as I cannot read them, neither do I know whether they are wrote by you or some other person in your name to deceive me. I sometimes have great fears that you are dead, and the white men send me such letters to deceive me. But I trust if you are alive I shall have the pleasure of seeing you in the course of 15 months. If you prefer America to your own native land for a residence for life, I hope you will at least come and make me a visit, and then return, and I will pay for your passage; for I want to see you face to face that I may know you are alive, for I put little or no trust in written letters.

So wishing you all the blessings this world can afford,

I remain your loving father,

his  
TAMOREE, King of Attooi.  
mark.

#### POETRY.

*For the Religious Intelligencer.*

"Know thou that for all these things God will bring thee into judgment"

Reader, if Fancy charm thee, know 'tis vain;  
If Hope deceive thee, place on heaven thy trust;

If Vice enslave thee, rend her coiling chain;  
If Wealth delight thee, see! 'tis gilded dust;  
If Genius wake thee, fan the sacred fire;  
If Pleasure lure thee, shun her dangerous call;  
If Passion move thee, rule the transient ire.  
And know thy God demands account of all.

#### NOTICE

Is hereby given, that an annual meeting of the Auxiliary Foreign Mission Society of Middlesex will be holden at the meeting house in Hadlyme, 19th September at 2 o'clock, P. M. A missionary sermon will be preached by Rev. ISAAC PARSONS of East Haddam.

AARON HOVEY, Secretary.

Aug 21.

Those of our subscribers who are owing for any of the preceding volumes of the Religious Intelligencer, are requested to forward the amount due without delay. The annual Commencement in Yale College, which is to be holden the 2d Wednesday in September will afford an opportunity to some.